

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Vol. III.

MISSIONARY INTELLIGENCE.

MEDITERRANEAN.

CHURCH MISSIONARY SOCIETY.

The Society has received some communications of the late Mr. Burchardt, Mr. Jowett and Dr. Richardson, respecting the Mediterranean, which will throw much light on the state of things in that quarter.

State of the Jews at Jerusalem.

Mr. Burchardt writes—

The Jews of Jerusalem are under Seven Chiefs, called Procurators or Deputies; who are nominated by the Jews themselves. These persons settle causes at law among their countrymen. A Jew, desirous of buying a Hebrew New Testament, did not venture to do so till he had shown it to one of the Procurators. Their religious affairs, in general, are under the government of the Rabbis, who had formerly the right of nominating the Rabbis of the neighbouring towns; but, for about 20 years past, this practice has ceased.

It is said that the total number of Jews amounts to 12,000; but this varies, as many of the Jews come to Jerusalem to stay only for a limited time. Among the Jews are many old men; as people advanced in age come from all parts of the world to die there, hoping to escape certain pains after death, which they suppose to be remitted to them who finish their days in the Holy Land.

Remarks on Holy Places in Palestine.

Of course, I did not fail to visit several Holy Places; such as the Holy Sepulchre, and the place of the Nativity. If you should ask me whether I felt any thing very great at the sight of them, I must answer "No." I know not whether it proceeds from a hardness of heart; or from the circumstance, that I am in general averse from that sort of religious emotion which enters simply by the senses, and where the spirit finds no substantial

nourishment. All this curdling of the blood, this trinket-selling, and these holy perfumeries, seem to me not to have the value of one single truly religious thought. When I desire to see and hear the Lord Jesus in person, it is not that I may gaze upon the traits of his countenance, or hear the sound of his voice; but rather it would be, that I might see Him act; and listen to his words, to penetrate into the sense of them.

It may be said, and with some reason, that objects of sense serve to rouse the thoughts; but I think that a good Sermon, of half an hour's length, on the Resurrection of Jesus Christ, is better suited to excite and keep up a lively devotion, than fixing the eye for a whole day on the Holy Sepulchre: for what enters by the sight strikes us strongly but for a moment; while the word spoken is able to interest us a hundred times longer. I saw an Armenian Priest reading, by himself, near the Holy Sepulchre. If he was reading, as I suppose, the History of the Resurrection, he might exclaim, at every line—"This, too, took place on this very spot." Truly this must needs be a rare pleasure; but when religion is the subject, rarity is not the thing to be aimed at, but fruit for life.

It is remarkable that the external actions rendered sacred by Jesus Christ, are actions which may be performed in almost every place and at every time: on the contrary, there is but one Holy Sepulchre in all the world; and, supposing that to be destroyed, who can make a new one? We may observe, also, that we never read of Jesus Christ's having consecrated an Altar, or an Image, or any material substance: which proves to me that such things ought not to be considered as essential or necessary. If, in reality, the Holy sepulchre is a holy thing, then I maintain that all the Europeans and Christians in general have

been, ever since the crusades, the most irreligious, the most inconsistent and lax characters in the world, for not having rescued this supposed inestimable Jewel from the hands of the Turks.

All this notwithstanding, I am in no wise disposed to depreciate the pious sentiments felt by those devout souls who kiss a hundred times the Holy Sepulchre—the greater part of them, perhaps, with a sincere love for Jesus Christ.

I know what it was that Jesus Christ said to Simon the Pharisee, (Luke vii. 40—50) who had blamed the act of Mary Magdalene; and I know too that a magnanimous man should have a respect for “holy simplicity,” even while bringing fuel to burn him alive: but I recal to mind, that Jesus Christ says, *He that keepeth my commandments, he it is that loveth me.* I find there a grand proof of His wisdom, in establishing, as a test of love to Him, moral conduct, so useful and necessary to all men: and if, notwithstanding, my coldness has been a sin, I pray Him to pardon it.

I do not think, however, that those Christians, who live in such remote countries, have any reason to complain of the great difficulties which they find in coming to Jerusalem. Jesus Christ, before he sent his disciples to the extremities of the earth, said to them, *The Comforter shall abide with you for ever* (John xiv. 16); and, elsewhere, *If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him,* (John xiv. 23): and, in another place, he says, *The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father* (John iv. 21); and St. Paul—*Jerusalem, which now is, is in bondage: but Jerusalem which is above, is free, which is the mother of us all* (Gal. iv. 25, 26.)

Suppose even that the Europeans were entirely expelled from Jerusalem and the Holy Land, the loss would not be great. We may well lose the Sepulchre, without losing Jesus Christ,

or the smallest essential point of his religion.

The advantage of Printing at Places reputed Holy.

While we may learn, from the just views of Mr. Burckhardt, to estimate the comparative value of Holy Affections to Holy Places, he will teach us still to avail ourselves of the reputation of such places in conferring the highest benefits on others.

It is to Rome, (he observes) that all the Levant has been indebted, for many ages past, for a quantity of books printed there in the Eastern languages, for the use of the Orientals; while the other nations of Europe have forgotten the natal country of their religion, now in slavery. Such books as are destined for the Christians of the Levant, should be printed in some place renowned in sacred History; because these Christians priding themselves on their natal place, which they believe to be far more holy than all other spots in the world not mentioned in the Bible, despise all those things of a sacred nature which do not emanate from a place holy like their own. For this reason, I wish the Arabic printing-press of Malta, when such shall exist, the best possible success—the Island of Malta being a Holy place.

Account of the Principality of the Mountain.

The Prince of the Mountain, (says Mr. Burckhardt,) Emir Bechir, resides at Bdedyn; but the seat of government is at Der el Kamr, a short distance. It is said that he can muster 80,000 men, all either of the Roman Catholic or the Druse religion. Monsignor Louis Andolfi, Superintendent for the Pope of all the Churches of the Levant, has spent much time with the Prince of the Mountain, and has given him many ideas concerning justice and government. He had the goodness to converse with me, on various subjects, with the greatest condescension.

As the Principality of the Mountain is a Christian Country, where even the military are either Christians or

Druses, it seems as if this would be the proper part to begin at, in enlightening Syria. The convents will, in time, become the focus and seminary of true and active Christianity. I cannot but mourn over these countries, the earthly residence of our Lord; having found so few Christians who bear but a remote resemblance, in my view, even to the Imitators of Christ, whom I have had the happiness to see in other places.

College of Dervises at Cairo.

Dr. Richardson communicates to Mr. Jowett the following account of these persons.

There is a College of Dervises at Cairo. They are a species of Itinerant Mussulmans; and rove about the country, with large round caps on their heads, drums, and flags streaming in the air.

I do not exactly know what part these men act in the Drama of Islamism; but their persons are held sacred, their prayers are esteemed of the most availing influence, and themselves as the peculiar objects of the Almighty's regard; and, I may further add, that they seem cemented in a sort of Freemasonry, and pervade, in their correspondence, the whole of the Turkish Empire. I never saw any of them in Syria; and when I mentioned them to the Turks there, they universally spoke of them with disrespect.

I should like to know what part of the fabric of Islamism they support; for before we can pull down the strong hold of Satan, it is necessary to learn as the Philistines did with regard to Sampson, in what its great strength lies: and, with all our knowledge, I think that the "hidden man" of Islamism is still a secret to us. That once known, a well directed effort might bring down the whole superstructure; for error can never contend with truth, when both are brought fairly into the field.

I know your views are more peculiarly directed, and I think wisely, to the Copts; but should you be able, by the bye, to learn any thing of the other, it might be of use. There are few

for whom I feel more ardently alive, than for the Copts. They have suffered many buffetings and mortifications, on account of Christianity. They are a feeble folk, and they are asleep: and while I hope, that, through the goodness of God, you may be the means of quickening and strengthening their zeal, yet still, the grand camp of the enemy in those countries would be unassailed. It is but beating in the videttes and the outposts of Satan. The fortress of Anti-Christ is in the midst of their rulers. Let that be cautiously and vigorously attacked. Let there once be obtained for Mussulmans the liberty of becoming Christians—which must be a work of private exertion, and neither of sword nor diplomacy—and I should think the time was at no great distance, when there would be one Shepherd and one Fold.

The Mussulmans are, in truth, as ignorant of Christians as the Christians are of them. They do not see us pray, at our stated periods, our daily form of prayer; and therefore imagine that we neglect God, and are odious in his sight: not knowing the retiring nature of our religion, and that a Christian's secret, are often his happiest hours. A confidential intercourse would speedily remove these misapprehensions. There is nothing in the garniture of an English Church to offend a Mussulman. We have no stumbling blocks of graven Images and painted Saints; and, if we keep out dogs from them, and put off our slippers when we entered, a Mussulman might walk through an English Church in those countries, and know very little difference from his own Mosque. It is no bad medium of success to please the eye.

On introducing the Scriptures among Mahomedans, Mr. Burekhardt writes—

As to the obstacles in the way of the Turks reading the Bible, the principal one is, that Mahomedans are not permitted to read printed books. There exists, to the best of my information, no prohibition in their laws against reading the Bible. A great quantity

of Bibles might be sold. It would not be proper to make presents of them. Curiosity always attracts purchasers. An establishment ought to be formed for Lithography. The stone of Cairo and of Palestine appears well adapted for this purpose. Very sure am I, that Providence, will in time, cause the Bible to be read by Mahomedans. What lies in our power is, to avail ourselves of their curiosity, and thus disperse the Bible in Turkish Countries. I entreat you to send me Arabic Bibles in great number, for multitudes desire them.

State of Egypt.

The spirit of improvement in this country is manifest. Mr. Jowett writes—

What a surprising article did we see lately in the Florence Gazette! It states, that the Bashaw of Egypt has procured from five to six thousand volumes, to be sent to him from Paris; chiefly on politics, on ancient commonwealths, on the History of Egypt, on Bonaparte's campaigns, and on the New System of Education, which he hopes to adapt to Arabic Literature.

BAPTIST MISSIONARY SOCIETY.

(Continued from page 797.)

SCHOOLS.

The importance of this subject as connected with missionary objects, induces us to give it at large. The plan for Native Schools is so well arranged, and their influence so extensively operating on the minds of the heathen youth, that we cannot but view it as the leading instrument in the conversion of the world.

"On this subject, we can only drop a few hints as bearing on missionary objects. As a means of introducing the Gospel, we have had our thoughts on schools for many years; but the obstacles in the way of rendering them efficient, appeared such as almost to render the attempt hopeless. Christian schoolmasters we could not procure in sufficient number, and could we have procured them, it would have been madness to expect that idolaters, so firmly attached to their parental customs as are the Hindoos, would send

their children to be educated by Christian teachers. It struck us, however, while revolving the subject, that, even though Heathen masters were employed, much, very much, might be done, which would tend to enlighten the minds of the rising generation. We saw that the new system of dictation, applied so successfully in England to give an accurate knowledge of spelling, could be applied with as much ease to sentences and propositions, as to single words; and that nothing more was necessary, therefore, than to select, for this purpose, such ideas as tended most fully to enlighten the mind.

"Schools for mere children, however, did not include the whole of our object: while these were not to be neglected, mental food was to be provided for youths of fourteen or sixteen years of age, who are precocious far beyond those of that age in Britain, and whose minds, as yet scarcely imbued with the madness of idolatry, were in a better state for receiving ideas than the minds of their parents. Hence, while we provided such Elementary Tables of the Alphabet and its numerous combinations—of Orthography in a method new to them, and of Arithmetic on the British plan, as should render the instruction imparted superior to any thing yet seen in their own schools, and therefore, attract even the children of the rich; we had to select those accurate ideas of the Solar System, Geography, and General History, as well as respecting their Creator and Redeemer, and the human soul, which should enlighten their understanding, enlarge their views, and render it impossible that they should continue to hold, with these just ideas of the heavenly bodies, the earth, the nature of God, &c. that baseless system of idolatry they had received from their ancestors.

"The mode of applying these compendiums, so as to secure their being more than perused, has succeeded beyond expectation. Our prevailing on youths thus to write from dictation the various ideas contained in them is, in

reality, the same thing as getting them to sit down at home, and not only read with attention, but even copy repeatedly, till understood and fixed in the mind, ideas calculated, in a high degree to enlighten their understandings, with the superior advantage of its being done in regular order, for a long season, and in company with others, to take off all the tedium of the employ. Meanwhile, they are called on to do nothing, in the least degree, contrary to their cast; they feel themselves, while thus engaged, in the road to improvement, approved by their friends and by their own minds; and they are not even required to believe what they thus lay up in mind, any further than it shall appear deserving of credit. But, whether they can refuse their assent to truths and facts carrying with them their own evidence, it is easy to judge. After *believing* the whole, however, they are still left at liberty as to *rejecting* the things received from their ancestors; they may even grasp them the more firmly, if they appear worthy; and their being thus at perfect liberty to retain or to reject what appears to deserve it, imparts a serene and joyous feeling to the mind, well suited to the discernment of truth in its fulness of evidence.

"But, as a means of spreading just ideas on the most important subjects *among those more advanced in age*, the value of this method is great. As each youth has to write out two books monthly, and is permitted to take them home, this opens the way for a succession of new ideas every month, to pervade every town and village in the circle wherein schools are established. In a circle containing a hundred schools, therefore, if we suppose that only twenty of the boys in each school thus write on paper, we shall have an edition of Two Thousand copies circulated monthly, of such ideas as may have been selected for this purpose and circulated, too, by two thousand youths already acquainted with them, and disposed, from their novelty and the pleasing circumstances connected

with receiving them, to read them with delight to their parents and relatives. Can there be a more effectual method of diffusing ideas of the most valuable nature, in a Heathen country? Is it not fully worth the labour to select, with every degree of care, arrange in the most lucid order, and clothe in the most perspicuous language, ideas capable of being so widely diffused? Such, however, is the natural effect of this plan, in proportion as it is brought into full operation.

"Should any still doubt, whether the encouragement of these schools be a proper missionary object, since the scriptures, though not withheld, are not forced upon them; we would just point out two or three circumstances in them, which tend to prepare youth for the cordial reception and the profitable perusal of the Scriptures, after leaving school.

"1. Their being so completely familiarized with all the combinations of their own alphabet in the *printed* character, must exceedingly facilitate their perusal of any printed work hereafter put into their hands, and, among the rest, of the sacred Scriptures. Every one knows, that what can be read with ease, is likely to be read often, if deemed important. To say nothing, therefore, of *the additional number of readers* formed by those schools, which they will probably increase in a ten-fold degree; the superiour knowledge acquired of their own multifarious alphabetic system, must render the perusal of printed books throughout the whole of life, that pleasant and delightful employ which reading has never yet been to the natives of India.

"2. The knowledge they acquire of Geography and General History, through the compendiums put into their hands, will happily prepare them for the perusal of the Scriptures, by removing those extravagant ideas of a chronological and geographical nature, on which the whole of the Hindoo system is founded. The idea of boundless ages and endless genealogies being removed, and their notions of the size and extent of the earth

corrected, they will become far better prepared to understand and believe the Sacred Scriptures, than while they imagined mount Soomeroo to be eleven thousand yozuns high, and the whole earth to be formed of alternate continents and oceans, resembling the integuments which appear in the section of a tulip root, Hindoost'han forming precisely the middle part. And their being previously familiarized with the names of persons connected with Scripture history; as Moses, David, Cyrus, Cæsar, &c. together with those of the countries and cities mentioned therein; as Egypt, Canaan, Babylon, Rome, Jerusalem, &c. must render the Scriptures far more intelligible and interesting to them than they could otherwise be.

"3. The ideas they must previously gain, too, of the principal doctrines inculcated in the Scripture; as the nature and perfections of God; the purity of the divine law; God's hatred of sin; the equality of men in God's sight; the personality of the human soul—as distinct, on the one hand, from the essence of God—and, on the other, from the spirits of the beasts that perish; the falsehood and folly of the doctrine of transmigration; the certainty of dying but once, and of judgment instantly succeeding; of the end of the world; the resurrection of the body; a general judgment; an unchanging eternity of happiness or misery; all of which occur in various compendiums given them, often in the very words of Scripture; must naturally prepare their minds for the profitable perusal of the sacred volume.

"4. Their being accustomed, for years, to cease from their common business on the Sabbath, the natural effect of our directing the masters not to attend on that day, a direction with which even their love of ease makes them readily comply, tends by no means to indispose them for the reception of the Scriptures. Although but a mere bodily rest, and that temporary, its effect on the mind hereafter, in enabling them to understand, if not to approve what the Scriptures

so fully inculcate on that subject, is not to be despised; and if schools be continued in this country, (an object which we trust the Lord will stir up the hearts of his people to secure,) a brother who shall, in some future day, go into any of these villages to make known the word, will find, on the Sabbath, a young congregation at leisure to hear; and, in the numerous passages of Scripture interspersed in their compendiums, a text, or theme, already treasured up in their minds.

"5. But the manner in which these schools *endear* the European character to both children and parents, must open a way to their hearts in a degree unknown before. A doctrine which differs from all their former ideas, coming from a strange countenance, and exciting doubts as to the motives from which it is brought to their ears, must involve a combination of unpleasant circumstances relative to the word of life, on the reception of which their eternal happiness is suspended, which it would be desirable to lessen, if possible. This is done by these schools: in addition to these youths having grown up, in some small degree, acquainted with the gospel message, their being led to contemplate with pleasure, as approving and rewarding them, the countenance of the Messenger of Peace, and to form a favourable idea of him as engaged in promoting their happiness in a way they themselves deem meritorious, must create a prepossession, relative to his motives and the purport of the message he brings, of no small value in the reception of the gospel. When we add to all, the *increased number* of readers created by these schools, few methods will appear likely to be more effectual in preparing the way, in a Heathen country, for that faith which cometh by reading and examining the word of God.

"We cannot, therefore, but adore the goodness of God in inclining the hearts of the natives so fully to welcome these schools, without which the whole plan must have been nipped in the bud; since, if the natives had not

cheerfully sent their children, every thing else would have been useless. But the earnestness with which they have sought these schools, exceeds every thing we had previously expected. Nor has the desire yet ceased; we are still constantly importuned for more schools, although we have long gone beyond the extent of our funds. Indeed, respecting the supplies for the present year, we have to rely immediately on that Almighty Friend on whom Professor Franck drew continually; for as yet we scarcely see how half the funds will be provided this year, for the Hundred Schools already established around us. But this we know, that the Lord is able to provide, and that none who trust in him shall be put to shame. The encouragement, indeed, which we have received from our generous countrymen throughout India, demands our warmest gratitude; and we are almost astonished to see how the natives themselves have come forward to spread light in the midst of their own country. Although their subscriptions, as yet, are not very large, in the list of Benefactors the view of one-fourth being native names, awakens sensations of joy and hope we once never expected to realize. It will not, however, appear strange, that India should not, as yet, be able to supply its own wants relative to Native Schools; and we are persuaded, that those generous minds which have so fully provided the Scriptures for India, will not be backward in stretching forth the helping hand to schools, which, as to the number of readers, will increase the efficiency of Scriptures in a ten-fold degree, and, with reference to their being perused with understanding in a degree almost beyond belief. Meanwhile, the liberality of the friends of religion in Britain and America will henceforth produce a reaction on the minds of the natives themselves, while they witness the generous care so unequivocally manifested for their happiness by foreigners, distant from them so many thousand miles; a reaction valuable, indeed, in a pecuniary point of view, but effective be-

yond all calculation in diffusing light and knowledge through the whole country. We entreat you, therefore, beloved brethren, to bring this object before our highly-valued friends in Britain as fully as possible; and to assure them, that whatever may be contributed to the Institution for Native Schools, we will sacredly devote to that object, as we have hitherto done relative to the funds subscribed for Translations.

CONCLUSION.

“Thus, then, dearly beloved brethren, we have given you a brief sketch of the present state of things relative to the Mission. The number of persons baptized on a profession of faith, in these three years, including the brethren in the various regiments, somewhat exceeds Four Hundred; of the exact number we cannot be perfectly certain, but it appears to be somewhere between four hundred and ten, and four hundred and forty. These, added to the number baptized previously, Seven Hundred and Fifty-Six, will bring the whole number baptized of all nations in these seventeen years, to nearly One Thousand Two Hundred; a number for which we cannot be sufficiently thankful, when we consider their value in India, and their situation as scattered over so great an extent of country. They comprise fourteen or fifteen different nations, including those from the various nations of Europe brought to the knowledge of the truth in India. Nor do they appear to be thus selected without the exercise of the divine wisdom. Their being of different nations seems far more likely to advance the cause in this country, than as though they had been all Europeans, or all natives of India.

“May we not, then, pause a moment, to reflect on what the Lord has already wrought, and the aspect it bears towards his pouring forth a future blessing? That whatever has been done, ought, indeed, to be ascribed wholly to Him, we, above all others, are bound to confess, who can so well

recollect when we had no plan or idea of any Mission Station beyond Serampore. But even plans are nothing in themselves. Except the Lord build the house, they labour in vain that build it. How often are the wisest plans frustrated for lack of means? And how easily might death have cut off every hope of usefulness? Let no man, then, glory in men; let no flesh glory in his presence; let him that glorieth, glory in the Lord alone. But it is no part of this duty to be blind to what the Lord hath done for his cause, particularly when it bears an aspect towards future blessings; for "all his works are perfect." Thus, his continuing his word here; his blessing it so that far more than a *Thousand* of various nations have come forward openly to profess his name; his sending it forth into no less than *Twenty five* different places in India and the Isles, in most of which some degree of fruit has already appeared; his raising up gifts suited to the country, (though so much beneath those found in the churches at home,) in such a degree that twenty of these stations should spring as it were out of nothing, being formed by those called in India, who, a few years ago, were all unknown to his church;—his opening the way for *Schools* to be established, which convey not merely the elements of learning, but ideas which may enable the mind to judge between truth and falsehood, and to burst those adamantine fetters in which it has been so long held; together with his blessing them in such a manner already, that throughout the whole Mission there are scarcely less than *Ten Thousand* children of every description, brought, in some way or other, under instruction, and this hitherto done chiefly by means furnished on the spot:—surely when we consider what aspect all this bears towards a future harvest of enlightened converts,—of gifts that may spread light and knowledge to the utmost boundary of India, we cannot but feel grateful. But if we also turn to the *Translations*, which already lay open the

path of divine knowledge to so many millions; and glance at those in preparation, which will open the way to nearly every nation from China to the borders of Persia, nations that, with the Indian Isles, can scarcely include a less number than two hundred millions, besides the hundred and fifty millions China is allowed, by all, to contain, and *with these* a full half of mankind, the whole will surely furnish matter for *gratitude* and *encouragement*.

MISSION AT RANGOON.

From the American Baptist Magazine.

Extract of a letter from Mr. WHEELLOCK, to his Parents. Rangoon, October 7, 1818.

Shortly after our arrival, brother Judson went with brother Colman and myself, to introduce us to the Viceroy. We found him in his garden house, surrounded with his officers of government. We took off our shoes before we came into his presence, (which is the same thing here as taking of the hat in America;) and then seated ourselves on a mat opposite him. He observed that we were not accustomed to the Burman mode of sitting, and said to brother Judson, "let them sit comfortable." We had brought with us from Calcutta, a small chest of carpenter's tools, for the use of the Mission. The Viceroy heard of it, and expressed a desire for it. As there never was one like it seen here before, it was a great curiosity. We carried it with us as a present, knowing that he must have it. Accordingly it was placed before him, and he arose himself, (a thing very uncommon on such occasions) and opened it. He appeared much gratified with it, and called one of his artificers to examine it also. He inquired if we intended to remain here, and had brought our women? Mr. Judson observed that we had; and that "we wished to take shelter beneath his glory." To which he answered, "Stay! stay!" and desired that Mrs. Judson might come with our women. Business being entirely sus-

pended, while we remained, he appeared to desire our departure. We therefore again paid him our respects, and retired, much gratified with the favour shown us; and which we hope, through the overruling hand of our Heavenly Father, will be continued.

From the New-York Daily Advertiser.

AMERICAN BIBLE SOCIETY.

On Monday last the Third Anniversary of the American Bible Society was celebrated in this city. Agreeably to previous arrangements, the officers and members of the Society met at the New-York Institution at ten o'clock, A. M. and proceeded to the Assembly room of the City Hotel, kept by Mr. Jennings, in Broadway. At eleven, the Hon. Elias Boudino, President of the Society, took the chair, when after the reading of the 96th Psalm, by the Rev. Mr. Milnor, Rector of St. George's Church in this city and Secretary for Domestic Correspondence of the Society, the meeting was opened by an impressive, affectionate, and fervent address from the President. The annual Report of the Society containing an interesting and highly satisfactory account of the proceedings of the Board for the past year, was then read by the Rev. James M. Matthews, pastor of the Dutch Church in Garden Street, in this city. By this document it appears, that the Society have printed, during the past year, 47,320 copies of the Bible, and 24,000 copies of the New Testament, and during the three years of its existence 105,270 copies of the Bible and Testament. The amount of its funds received during the past year is \$42,723 94; of which have been paid by Auxiliary Societies \$27,919 78, and \$6,771 92 by congregations and individuals for the purpose of constituting their pastors members for life, and the residue by contributions from members, donations, bequests, &c. It also appears, that the number of Auxiliary Societies, amounts, at the present time, to one hundred and ninety-two. The Report contains an animating view of the progress and prosperity of the Society, and furnishes the strongest motives to Christians of all denominations, to unite with other kindred Institutions, in forwarding its benevolent efforts to distribute the Scriptures among the destitute in our own and all other countries.

Rarely, indeed, has a more interesting scene been witnessed, than that of which we are speaking. The assembly collected on the occasion was much more numerous than at either of the preceding years, and of the highest respectability. Among the persons present, were his Excellency Governor Clinton, the Hon. Smith Thompson, Secretary of the Navy of the U. S. Gen. Matthew Clarkson, and John Bolton, Esq. Vice President of the Society, hon. John Brockholst Livingston one of the

Judges of the Supreme Court of the U. States, the Judges of the Supreme Court of this state, who as a mark of respect for the occasion adjourned the Court to attend the meeting, the Mayor and Recorder of the city, President Day, of Yale College, Connecticut, and a numerous body of the Clergy from this and other states.—Among the peculiar gratifications experienced by the Society and its friends, we must not omit to mention that derived from the presence of their aged and venerable President. Being advanced beyond that extreme period of life which the Scriptures emphatically declare to be labor and sorrow, and having been for a large portion of the time for several years past confined to his room by severe bodily infirmity, he has twice in succession been able, by the blessing of God, to meet his brethren and friends on the anniversary of the Society, of which he may be emphatically called the Parent as well as the most liberal and munificent Benefactor, to preside at their meeting, and to join with them in manifestations of sacred joy at the success of their united labours. Considering each opportunity as *the last*, he appears like the prophet of old, to be ready and willing, in deep and humble submission and gratitude to say, "*Lord now lettest thou thy servant depart in peace.*"

It is also with sincere pleasure that we notice the increasing attention of the friends of the Institution, from other parts of the country, to its annual meetings. Satisfied as we are, that the Society is rapidly advancing in usefulness and respectability, and that it will before many years, be honorably ranked as an associate in benevolence with the great kindred Societies in Great Britain and Russia, it is highly gratifying to meet at its anniversaries its friends and patrons from abroad, as well as from the city. The information which they receive of its progress and success, and which there is not a doubt they will in turn diffuse in their several circles and neighbourhood, may be productive not only of satisfaction to themselves, but of solid benefit to the Society. Through their instrumentality and exertions, new friends to the Institution and new means for support and advancement, may be found and collected, and its exertions for the good of mankind be thereby greatly encouraged and invigorated.

The following persons were elected Managers to supply the vacancies which have occurred by constitutional provision and otherwise, viz:

John Adams,	John R. B. Rodgers, M. D.
Cornelius Heyer,	Henry Rutgers,
Peter W. Radcliffe,	Francis B. Winthrop,
Robert Ralston,	Thomas Shields,
	Thomas Stokes.

The following Resolution was passed by the Board of Managers:

Resolved. That the thanks of the Managers be given to Mr. Jennings, for the accommodation afforded to the American Bible Society on its third anniversary meeting, by the use of his spacious room in the City Hotel.

We are credibly informed that there are Missionaries soon to be sent from this country to the East Indies, and that one of the families is of this city. We understand that the gentleman going out is a Physician, in excellent standing in his profession, and has a lucrative practice. He stands connected with the Reformed Dutch Church under the care of the Rev. Mr. BORK—and notwithstanding all his bright temporal prospects, he is to forsake them, and every thing dear to him, and go to proclaim the unsearchable riches of Christ to the Heathen.—[N. Y. paper April 30.]

CHRISTIAN COLONY.

Extract of a letter from a worthy Clergyman in Ohio, to the Editor of the Panoplist.

"We hear refreshing news from Massachusetts, and have some pleasing evidence that God is among us in these new settlements. The prospects have of late become very flattering in a number of towns. In Williamsfield an awakening commenced last fall, and has now become pretty general. I am not in possession of particulars respecting it.

"A company is about forming here to plant a colony in the heart of the Indian country west of the Mississippi River, perhaps up Red River, for the purpose of civilizing and christianizing the natives. Several are expecting to go on this spring, and explore the country; and, if they meet with sufficient encouragement, to return and remove the colony a year from this spring. It is probable, that 30, 40, or 50 families may be obtained to go. They calculate to take with them two or three ministers, and as many schoolmasters. Thus they will carry with them the principles of civilized society. May God bless their undertaking."

[Let the foregoing plan be carefully considered by all the people of God, to whom it shall become known; and let them gratefully acknowledge the Divine favour, in causing this noble

design to be formed in the newly settled wilderness. When such designs are carried into effect from the bosom of our western wilds, let no one despair of the American church. This will be a great and flourishing Christian community; God will smile upon the labours of his servants; the Redeemer will gather innumerable trophies of his grace; and temples will be erected to his honour from the Atlantic to the mouth of Columbia river, and from the extremity of California to Behring's straits.]

"GOOD DEVISED."—COTTON MATHER.

From the Boston Recorder.

Mr. Willis,—At such a period as the present, when numerous benevolent institutions call for the patronage of the public, it is highly important that a variety of plans for *doing good* should be *devised*, to meet the exigency of the times. We firmly believe, that our holy religion will, ultimately, become the religion of the world. The gospel is to be published to all nations. Benevolent institutions are to be multiplied, and those already in existence are to be patronized to a much greater degree, than in any former period. But where is the church to look for *funds*, adequate to this magnitude of the object? Christians have not the power, which fable ascribes to Midas, of converting every thing they touch into gold. Nor do they need this power of alchymy. They rely on a more sure and inexhaustible source, for the supply of the wants of the church, than fable or art ever gave to man. "The silver and the gold are the Lord's." He can furnish means sufficient to spread the gospel speedily, over the face of the earth. And he can make *this* humble effort productive of immense benefit to the church.

The plan proposed for adoption is, that *farmers* shall, this spring, set apart some particular field, or spot of ground, to be called, if they please, their *Missionary Field*, and to be cultivated as they see fit; and that the avails of its

produce shall be devoted to some charitable purpose.

Almost every farmer has some little corner of land, which would be very suitable for this object. In this way, many dollars may be raised, which at the close of the season, can be cast into the treasury of the Lord. Other men, who own extensive farms, can devote a larger field to this sacred charity. Every time they labour in these gardens of the Lord, they will have the sweet reflection, that they are directly engaged to send the gospel to their perishing brethren. Children can sometimes perform this labour. Thus they will become accustomed, in early life, to habits of charity, which may be, not only the means of saving others, but also their own souls.

The writer is sanguine in the belief, that this plan combines many superior advantages. It can generally be adopted, without any perceptible diminution of the wealth, which Providence has showered upon this very respectable class of community. What arithmetic can calculate the vast amount of good, which an *universal* adoption of this plan would secure? If it should be extensively adopted, only in New England, it would contribute largely to the funds of our societies. But should every farmer in this Christian nation, accede to this proposal, the tide of charity would expand, till, by the blessing of God, it would sweep from the world every vestige of moral impurity, and prepare multitudes to participate in the "pure river of the water of life, which proceeds out of the throne of God and the Lamb."

I appeal to the benevolence of every Christian farmer, who reads this plan, and ask him, if *he* will not set the example? Look at the Education and Missionary Societies, and watch their motions, which are now feeble and wavering, through the insufficiency of their funds. Shall this system of moral renovation, which the benevolence of this day has created, be, at this early period, annihilated? What will the *Infidel* say? What will the *Heathen*

say in the day of judgment? What will *Christ* say to those who profess to love him and his cause, and yet do *not* the things which he commands? Let every farmer this year adopt the plan here proposed, and it may contribute to exonerate the cause of Christ from the objections and cavils of infidelity, and to proclaim to our ignorant, fallen brethren, the consoling intelligence of a Saviour. D. C.

AN ADDRESS

To Sunday School Teachers, delivered at the Baptist Chapel, York-Street, Manchester.

My dear Young Friends,

It was with considerable reluctance, as you well know, that I undertook to speak to you on the present occasion; being well aware that you did not need to be informed as to the principal points of your duty. I am happy, however, on many accounts, that we are met together. By no means assuming the formal attitude of your instructor, I would rather wish to be regarded by you as a beloved companion and fellow-labourer, who would fain be the humble instrument of animating you to all that is amiable, valuable, and holy. For this purpose I would remind you of two things:—You are zealously engaged in well doing:—you should diligently persevere in the noble pursuit.

I. *You are zealously engaged in well-doing.* Genuine Christian charity is a very comprehensive duty, and there are many mistakes, very common in society, on this important subject. Some imagine that if they occasionally relieve the temporal distresses of a fellow-creature, they do all that is incumbent on them; whilst, perhaps, there are others, who as vainly suppose, that their frequent wishes and exertions for the spiritual welfare of the human race, are all that is required by sacred Scriptures. The union of both of these constitutes true Christian benevolence. It is said of the admirable Doddridge, that he never relieved the temporal wants of a fellow-creature,

without making some effort at the same time for the relief of his spiritual necessities. You, my dear young friends, will be solicitous to do as much good as possible to the bodies, as well as to the immortal souls of the dear children committed to your care. Indeed your plan necessarily includes in it a diligent attention to their present as well as their everlasting welfare.

It must have been with considerable exertion and zeal that you have been able so collect and superintend between six and seven hundred poor children. To teach them to read the sacred Scriptures which inform them of the God who made them;—that he ought to be worshipped “in spirit and in truth;”—that his favor is “better than life;”—that they have souls of more value than the world, which are in danger of being lost because they are sinners;—that the great Being whom they have offended has provided a Saviour, who is infinitely able and willing to save the most unworthy;—that nothing but an “unbelieving heart, and an ungodly life, can ever separate them from the endearments of his love;”—that though the body die, the happy spirit, redeemed by the precious blood of the Son of God, shall exult in his blissful presence everlastingly;—this, my dear young friends, is your work; and surely this is a sublime plan of well-doing. To watch and pray unremittingly for their welfare; to teach them to venerate the day of God, and to be the means in the Divine Hand of early kindling in their youthful bosoms the flame of elevated piety;—in a word, by the most awful sanctions to enforce on them, “whatsoever things are true, honest, just, pure, lovely, and of good report;”—this, this is your perpetual employ, the glorious object at which you incessantly aim. Was it not right in saying, that you are zealously engaged in well-doing? Do not forget,

II. *You should diligently persevere in the noble pursuit.* I have seen some enter on a similar path with yourselves, and grow weary. One, I think, came eagerly to the work, allured by its novelty; but after a few Sabbaths he re-

linquished it, and nothing could induce him again to superintend his class. Another had not counted the cost;—had not estimated the *self-denial* requisite to the discharge of his duty; he soon grew weary, having too much regard for his own ease ever to be permanently useful. A third was deterred from “continuance in well-doing,” by the *example* of some young people in the congregation, who ought to have come, but did not, to “the help of the Lord against the mighty” powers of darkness. A fourth fainted in the work because of its difficulties, as if it were possible to attain any valuable end without strenuous exertion and conflict; and a fifth, because he did not meet immediately with all that *honour* and *success* which his pride and vanity had led him to expect. You, my dear young friends, will never, I trust belong to any of the classes which I have named. No. Persevere, for perseverance in well doing is,

1. *Sanctioned by the most illustrious examples.* Whoever may stand aloof from well-doing, or frown on it, the Lord Jesus Christ did not do so. He, with unspeakable magnanimity, “steadfastly set his face to go up to Jerusalem,” and never gave up our cause, till on the cross with his expiring breath, he said, “It is finished!” The apostles did not do so: “they counted not their lives dear, so that they might finish their course with joy, and the work given them to do.” The martyrs did not do so: they were faithful unto death, and sealed their testimony with their blood. Those excellent men who have gone into distant lands to proclaim the salvation of the Gospel did not do so: they have cheerfully forsaken houses and lands, parents and friends, for the glory of God, and the good of man. You should persevere in doing good,

2. *Because doing good ought to be the constant business of life.* Other pursuits may be given up, but this must never be relinquished. We ought to employ our dying breath in doing good. A wise and good man would find little in the present world worth

living for, if he could be of no service to his fellow creatures. He who is of no use might as well have been formed a stock or a stone.

3. *God's incessant kindnesses towards ourselves should induce us to persevere in well doing.* As he never ceases to bless us, so we should never cease to serve him. He has blessed you with knowledge, and is constantly showering down his mercies on you. Will you be like the desert, which receives the sunshine and the showers, and yet remains fruitless? You might have been born in Heathen lands, and have perished in ignorance and vice; but how different, how superior is your lot! Shall you receive every good which a God of infinite love can bestow, and shall you attempt nothing for his praise and glory? Forbid it every emotion of gratitude and love.—Farther you should persevere in well doing, for,

4. *The period assigned for your labor is not long.* Life at longest is comparable to "a vapour." You have most of you lived eighteen or twenty years in the world; review the path you have trod; does it not appear altogether exceedingly transient? Forget not, that one or two more such insignificant periods will probably constitute the whole of your earthly existence.

5. *The importance of your object should induce you to persevere.* The temporal and eternal welfare of nearly seven hundred children is a sublime object; but its full value cannot be estimated, because you cannot calculate the value of a single soul. Throw unnumbered worlds of matter into the scale, and still with propriety you may exclaim,

— — "One soul outweighs them all,
And calls the astonishing magnificence
Of unintelligent creation poor."

6. *The pleasure you will experience in witnessing the success of your exertions, should stimulate you to persevere.* The husbandman enjoys considerable pleasure while he casts the precious seed into the earth; but his joy is of a higher kind, when he views the fields white unto harvest, and gives his commands to his reapers, to gather the in-

estimable grain into his garner. You are opening the fields where multitudes may find the bread of life, and eat and live for ever; and your joy, when you see the dear children committed to your care rise up to be useful members of society, and to call God blessed, must necessarily be more elevated than his who beholds his fields covered with golden sheaves, inasmuch as the blessings of eternity infinitely exceed those of time.

7. Finally, *Persevere, for there is an absolute certainty that you shall not labour in vain.* You have not in past seasons, thus laboured, or "spent your strength for nought." You have seen some of the dear children rise up to honour their parents, to venerate the Sabbath, to condemn dishonesty, to fear a lie, to be industrious and useful, and to love the worship and service of God. Your past experience proves that you shall assuredly "reap, if you sownot."

Mr. Milne, now a laborious and useful missionary in the East, giving an account of his early years, says, "I attended a Sabbath school in our neighbourhood. Here my knowledge of evangelical truth increased, and considerable impressions of its importance were made upon my mind. Sometimes I used to walk home from the school alone, about a mile over the brow of a hill, praying all the way. At this time I began the worship of God in my mother's family, and also held some meetings for prayer, with my sisters, and other young people, in a barn which belonged to the premises."

In a Sunday school in the north of England, a whole class of fourteen boys rewarded the labours of its teacher, by every one of them becoming decidedly pious, and being received into communion with a Christian church. They are all now either preaching the Gospel at home, or labouring as missionaries abroad.*

I could readily give you multiplied proofs, (many of them from my own personal knowledge,) that your labour, my dear young friends, "shall not be

* History of the Dissenters.

in vain in the Lord." Persevere then in the glorious work in which you are engaged; and be especially concerned, that your "conversation be as becometh the Gospel of Christ; that whether I come to see you, or else be absent, I hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

B. H. D.

INTERESTING ORDINATION.

From the American Baptist Magazine.

Ordained in the city of Washington, on the 27th of February, 1819, the Hon. OLIVER C. COMSTOCK, a Member of Congress, to the work of an Evangelist. Dr. Comstock came to Washington as a delegate to the House of Representatives, in 1813. His mind had been, a short time previous to that period, seriously impressed with Divine things; and after his arrival at the seat of government, he occasionally attended the preaching of Rev. Obadiah B. Brown, Pastor of the first Baptist church in that city. Under the ministry of Mr. Brown his sentiments became settled, as to the doctrine of grace; and being convinced of the divine authority of believers' baptism, he offered himself as a candidate, and was baptized by Mr. Brown, during the succeeding session of Congress, and was received a member of the church under his care. The church subsequently observing in him talents, which they concluded would be useful in the ministry, gave him a call to the exercise of his gifts, and in the winter session of 1818, licensed him to preach. Thus on Lord's days and evenings, he was preaching the gospel, as a minister of Christ; whilst on week days he was serving his country, and discharging the trust reposed on him by his constituents, as a national legislator.

His ministry having been approved by the neighbouring churches, as well as that of which he was a member, it was thought proper that he should be ordained prior to his return home, and just before the close of the ses-

sion of Congress. The solemnities of the Ordination commenced at half past 10 o'clock, A. M. in the Baptist Meeting house of the first church, in presence of a large and solemn audience. The officiating ministers were, the Rev. B. Allison, D. D. Rev. O. B. Brown, and the Rev. Spencer H. Cone. Dr. Allison presided: The Sermon was preached by Mr. Cone, from 2 Tim. iv. 5. "*Do the work of an evangelist.*" Mr. Brown asked the questions, and Dr. Allison gave the charge, and closed with the benediction. A singular coincidence of circumstances took place in this ordination. The subject of it was baptized and joined the church, called to the ministry, and ordained, whilst actually serving as a member of Congress. Of the ministers who ordained him, the first named was then Chaplain to Congress, and the two others had been such previously.

OBITUARY.

MARY W. SOUTHGATE.

Feb. 28, 1819—Died at Portland, MARY W. SOUTHGATE, aged 20, the consort of Horatio Southgate, Esq. This Lady, the fourth daughter of Noah Webster, Esq. was born at New-Haven, January 7, 1779, where she passed the thirteen first years of her life. She was early instructed in the principles of our holy religion, and in such branches of human knowledge, as are usually taught to young ladies of respectable condition. Her temper was naturally mild, her imagination lively, and her disposition kind and affectionate. These qualities were fostered by her education in a family, where the parents treated their children as companions, and where the intercourse of kind offices is not interrupted by discord. In all circumstances of life, she exhibited a charming example of filial love, respect, and obedience; the result no less of principle, than of natural sweetness of temper. As a sister, she was equally distinguished by the warmth, and uniformity of her affections: and as a friend, she was frank, sincere and faithful in her attachments. Her sensibility was extreme; but in the adverse circumstances and afflictions of life, from which no mortal is exempt, and in which she was occasionally called to partake, she manifested uncommon patience and serenity; rarely or never complaining, and showing marks of discontent. She was fond of reading, and for a person of her years, her mind was highly cultivated. During the revival of religion in Amherst, 1816, when she was seventeen years of age, her mind became reli-

giously impressed; and she manifested great anxiety respecting her condition. After some weeks of sorrow and depression, it pleased God to reveal his grace to her soul, and convert her mourning into joy. She found her Redeemer whom she had sought, embracing him with cordial delight, and entered into covenant with God, and with the Church in Amherst, under the pastoral care of the Rev. Dr. Parsons. During the few years she was permitted to remain on earth, she adorned her profession, as a Christian, without losing her native cheerfulness, which rendered her the delight of her family and friends. In May, 1818, she was united to Mr. Southgate, in the most intimate of all earthly connections; and left her father's house, never to return. Young and inexperienced, she ventured into a situation, the most difficult and delicate, that of a mother-in-law, with a confidence that surprised her friends, whose apprehensions for her were all alive on this occasion. But her good sense, discernment, and kind dispositions, aided by divine grace, enabled her to support her station with dignity, and to the entire satisfaction of her husband and all the connexions. No woman could have been found, more happily formed to the dispositions and taste of her husband. Her ingenuousness, cheerfulness, and affection warmed his heart, and animated his spirits morning, noon and night. She possessed the unqualified love of his whole family. A few weeks experience in the cares and management of a family, made every thing familiar and easy. With such perfect good will did she attend to every duty, that it would seem to her she had done nothing; and yet so great was her fidelity, in every branch of domestic life, as to leave nothing undone. "What I have lost," says her husband in a letter to a friend, *he only knows who gave her to me,—what I need to support me under such a bereavement, he who took her to himself, alone can bestow*." Mrs. S. before her anticipated confinement, generally enjoyed good health and spirits. She appeared to grow in grace in union with a pious husband, and anticipated a trying hour, with Christian fortitude, composure, and resignation. The third day after confinement she was seized with a fever, which for two weeks exhibited no very discouraging symptoms, and her friends were rejoicing that the mother and her infant daughter, might live to bless the family and connections. From that period the disease became alarming, and left little hope of life. When hope was nearly lost, her husband, with the consent of an attending physician, intimated to Mrs. S. their fears that her disease would terminate unfavourably. She received the intelligence without a sigh or a tear—calm and composed as before, she said "the will of God be done." She conversed on the concerns and interests of her husband and the family, and distinctly expressed her wishes respecting both. She then requested her husband to read to her the 103d Psalm, which gave her new delight, and from first to last her mind remained unclouded, and undisturbed. Mr. S. asked

her, what of all things was most precious to her. She answered, "Jesus," and continued, "If I should take account of all my mercies, they would sink me." At another time being asked, what was most on her mind, she replied, "O Christ. I seem to have but one wish, and that is to be with him." On the Thursday morning before her death, she said, "I fear I feel disappointed to awake in this world. She requested her husband to read to her the hymn, "Jesus, lover of my soul,"—which he did—and at the close, she said, "that expresses exactly my feelings." As one of her friends was conversing with her on the subject of her absent friends, she remarked, "If they have the same support which I have, they will need nothing more." On one occasion she requested Mr. S. to pray; when he and all the attendants kneeled around her bed; then with her hand in his, they commended her to God, and asked for that grace which they both so much needed—giving thanks to God for uniting them, and granting them so much happiness in the connexion—and mutually surrendering into his hands themselves and all they had, to be disposed of as his infinite wisdom and mercy should deem most for his own glory. From this they derived strength and comfort. On Friday morning she again called for the hymn, "Jesus, lover of my soul." Through the week, she appeared to be wholly abstracted from the world, intimating that her physicians could be of no use to her, and evidently wishing not to have her mind disturbed by their questions. In one instance she desired Mr. S. not to speak to her at that time, for she was thinking of Christ.

On Saturday morning she called for Dr. Watts's hymns, and whispered, "Descend from heaven immortal dove." The whole hymn was then read to her, which seemed to give her new animation. On another occasion, when the first-mentioned hymn was read, she repeated the two lines,

"Other refuge have I none,
Lo I helpless hang on thee"—

with an emphasis and feeling which showed that her whole heart was in the subject. When Mr. S. was obliged to dismiss the last ray of hope that her life would be spared, the conflict was too severe for him; and Mrs. S. perceiving his agitation, he was obliged to leave the room. In his absence, she called for a hymn book, and on his return, his sister handed him the book, with the leaf turned down at the 150th.

"Blest be the tie that binds
Our hearts in Christian love."

On the morning of the Sabbath, the day on which she died, while the physician was examining her pulse, she said to him, "How long, Doctor?" He answered, "I fear you will not continue long." She replied, "Don't fear."

For the last three or four days, she spoke only in whispers. On Sabbath morning, she was heard several times uttering the words, *Come, Lord Jesus.* A little before 3 o'clock, P. M. on that day, Mr. S. was called out of the

room for a moment; but on re-entering the chamber he found her eyes were fixed in death. She remained in this state an hour—and twice the convulsions of dissolving nature shook her whole frame. While all were expecting to hear the last breath expire, she distinctly pronounced the name of the physician who stood in her view, and was probably the first person who met her eye on her revival.

Mr. S. was for a moment doubtful whether she had revived, or whether this was not the effect of a wandering mind; but soon her eyelids were in motion, and her eyes began to move round upon those who stood by her; they fixed on a Christian brother, and in an instant a smile lighted up her whole countenance. She turned her head in search of her husband, who was at her head, but not directly in her view. Perceiving this, he raised himself towards her, and received the smile of an angel face, which no pen can describe, and no length of time can efface. He had strength and courage enough to speak to her, and said, "Mary, are you happy?" She whispered, "Happy, happy? O yes." Is Christ with you? "Christ? Christ?" she repeated with a smile. With the same sweet and placid smile she looked on every individual in the room, friends, attendants, and domestics, who advanced towards her to witness this wondrous scene; and in fifteen minutes from the first revival, she fell asleep in Jesus without a struggle or a groan. Language would fail to describe this scene—there was a beaming glory in and around her eyes, which her face never expressed, even in the bloom of health. It seemed as if her soul drank at the fountain of bliss, in that dark hour; and when she awoke, the joy sparkled in her eye, and suffused her whole countenance. And may we not suppose, that she enjoyed the presence of the Saviour, in whose love her whole soul was absorbed; and that she experienced divine support to an extent of which we can have no conception? What but a Saviour's love could enkindle animation in the languid eye, and light up a smile in the pallid countenance of death?

A spectator of this scene, unconnected with the family, observed, that he had seen many good people die, but he had never before seen any thing like that. I now believe, said he, that

"Jesus can make a dying bed
Feel soft as downy pillows are."

The scene had a transforming influence on the hearts of all who were present. The chamber of death seemed like a holy place. It seemed as if the dear saint was permitted to stop at the portals of Heaven, to cheer her weeping friends with one kindly smile, to give brighter evidence of the reality of her faith, and of the efficacy of her religion.

And while her friends lament the loss of such a woman, they cannot but extol the riches of that grace which spread light over the dark valley, and cheered and animated her soul on its passage to the pearly gates of Heaven.

North Killingworth, May 11, 1819.

MR. WHITING,

I take this opportunity, through the medium of your useful paper, with gratitude, to acknowledge the recent token of respect and affection manifested by the Ladies of the "Cent Society," of this place, in constituting me a member for ten years of the Society for educating pious and indigent young men for the Gospel Ministry, by a donation of ten dollars to that valuable Institution.

Uniting with the friends of Zion in fervent prayer, to the Head of influences, that these small rivulets may not be suffered to revert to the cold and stagnant pool of unbelieving avarice; but that, with accumulating strength, they may mingle their sweet waters with that broad stream, which is making glad the cities of our God, and converting barren lands into fruitful fields. I remain yours, &c.

ASA KING.

CHILDHOOD.

Childhood is the seed time of life,— the season, in which every thing, sown in the mind, springs up readily, grows with peculiar vigor, and produces an abundant harvest. In this happy season, the garden is fitted by the Author of our being for the best cultivation. If good seeds, are then sown; valuable productions may be confidently expected: if not; weeds of every rank and poisonous kind will spring up of themselves, of which no future industry will be able to cleanse the soil.

DWIGHT.

SELECT SENTENCES.

Pray often, because you sin always: Repent quickly, lest you die suddenly: He that repents because he wants power to act, repents not of sin until he forsakes it; and he that wants power to commit his sin, does not forsake sin, but sin forsakes him.

Giving of alms, is rejected by God, when it is done only to be seen of men; or it is so far rejected, as it is tinctured with that principle; for our Saviour told the Pharisees, they had already their reward.

Never defer the amendment of your life to the last hour, because the thief was saved; for as that was a precedent that none should despair, so it was but one example that none should presume.

PUBLISHED EVERY SATURDAY

By NATHAN WHITING,

NEW-HAVEN.